

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS.

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MAN-MADE MINISTERS AND RELIGIOUS MERCHANDIZE.

BY ISAAC E. MORWICK.

—O—
"But there were false prophets also among the people, even as there shall be false teachers among you.—(2 Peter, ii, 1.) And through covetousness, with feigned words shall they make merchandize of you.—(2 Peter, ii, 3.) For the time shall come when they shall not endure sound doctrine; but after their own lusts shall they heap up teachers to themselves having itching ears.—(2 Timothy, iv, 3.) And souls of men."—(Rev. xviii, 13.)

How accurately have these words since been fulfilled. Modern Christendom is at present no more than one vast system of corrupt, man-made ministry, upheld by as extensive a system of religious merchandize. To us, as Saints, it seems strange that people should be so blind to this as also to the other signs of the times in which we live. One of the chief commands left by our Savior and his Apostles was to watch, and to expect his second coming, which, he said, should come as a snare upon the face of the earth at a period quite unlooked for by the mass of mankind, owing to false teachers who will keep them lulled in security. We should carefully and prayerfully observe the signs of the times to prevent falling into the same error as did the ancient Jews, who perished through neglecting this important duty, and being unprepared for the first coming of the Savior. As then, so now, false teaching, pride and carelessness are the great obstacles

in the way of men obtaining a knowledge of the truth, and it will result in war, famine and desolation stalking throughout the nation until they are destroyed, for the word of the Lord shall not be spoken to them in vain. "Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"

Let us examine whence the great mass of these false teachers started. This is not very difficult. Their founders were contemporary with the Apostles themselves. They were a set of sinful men led on by their own lusts and the corrupt minds of certain classes of Christians who could not endure sound doctrine. From various epistles it appears that even three of the most eminent Apostles, St. Paul, St. Peter and St. John, were looked upon with suspicion and partially, if not totally, rejected by large bodies of professing Christians. These foolish people suffered themselves to be drawn aside by

men who persuaded them that the Apostles were not what they professed to be, and had departed from the true faith; that they preached to advance their own interests, and were not fit to be trusted with the salvation of their souls. They lent willing ears to those tales, hence, unauthorized ministers and false doctrines wonderfully grew and multiplied, until the pure Gospel of Christ finally ceased from among them, as the Apostles had foreseen. Then the mystery of iniquity set to work, and the mother of harlots, confusion and abominations began her business and so greatly increased, that within a few years after the banishment of St. John to the Isle of Patmos, her baneful influence, like the gloom of night, spread over the whole of Christendom, leaving it distracted by a most awful state of divisions, without revelation, without Prophets, and without one single ray of true Gospel light to relieve the pending midnight of sorrow and ignorance. Such wickedness produced its fruits, for this period was succeeded by the "dark ages"—ages marked by every kind of evil and tyrannical oppression. Such were the founders of the churches and ministers of the succeeding generations, and also of those of the generation in which we live. The former were unauthorized by God, so are the latter. A "corrupt tree cannot bring forth good fruit." The first teachers were without revelation and without sign of authority (Mark xvi, 16, 17), so have been all their successors. The former preached by their own wisdom for self interest and for "filthy lucre's sake;" so do they in the present day. People under the former were split into innumerable sects and parties, anathematizing each other; it is the same now. As with the mother so with the children; as the tree so its fruits.

The two first great corrupt churches that took their rise were the Roman Catholic in the west and the Greek church in the east. These spread themselves like a net over Europe and Asia Minor, enveloping the people in darkness and superstition till about the 16th century, when the great revival of science and letters tended to break the iron yoke of their sway. The Reformation effected this after a deal of violence and bloodshed. But still, to a great

extent, the spirit and working of the ancient Roman laws and Catholic form of worship and church doctrine pervades the modern European Governments. "But," says the Protestant objector, "all this I allow; but had we not a set of godly men in the glorious Reformation who, aided by the Holy Spirit to understand the Scriptures aright, put pure religion again on its proper footing?" The Reformers were not invested with sufficient knowledge and power to form again the true body of Christ. They themselves were only the pupils of false tutors, and they never professed to have received any new revelation nor any additional light to that which flowed from their own reason and learning. How clearly can we trace the causes of the distracted and powerless systems of the Christianity of the 19th century.

Having said sufficient to prove that the sectarian ministers of the present day are illegal and have descended from a corrupt fountain, we will compare their authority for preaching with that of the Saints of the 1st century. Christ being descended, apparently, from very obscure origin, gave to those whom he sent forth to preach his word certain signs to confirm it, whereby believers might be assured of its truth. That commission we find recorded in Mark xvi, 14—18. If he had not given a commission of this description, men would have been left with the excuse of not being able to detect who was or who was not an authorized servant of God. But as it is, any man, however simple, may, if honest, easily do this by believing these effects shall follow the belief in and practice of the principles of the Gospel when its ordinances are administered by a properly authorized minister. The Lord bestows his holy Spirit and its accompanying blessings on his faithful followers to guard them against impostors, and to prevent them from being tossed about and driven by every wind of doctrine. But modern divines say such effects are not necessary, and only adopt that part of the commission which suits them; because they know that their illegitimate authority will not stand such a test. Among the many evil results of "man-made ministers" may be enumerated loss of revelation, religious merchandizing,

ignorance, division, doubt, despair, infidelity, religious intolerance, while hundreds of different sects are each preaching a different gospel, and yet all pretending to base their doctrines upon the writings of the Apostles, while stoutly denying the most important parts of them. As a proof of this we will compare a few of their teachings with those of the Apostles themselves:—

Signs shall follow.

See that there be no divisions among you.

Not with enticing words of man's wisdom.

No man taketh this office to himself except he that is called of God.

Covet to prophesy.

Desire earnestly spiritual gifts.

Go on to perfection.

Apostles and Prophets are needed for the work of the ministry, for the edifying and perfecting of the Saints.

It is useless to multiply further examples, for, take almost any of their teachings, we shall find them preaching a gospel contrary to that taught by St. Paul, who said, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached, let him be accursed."—Gal. i. 8. It is unmistakably true that there has not been a true Church in existence on the earth during the seventeen centuries that are past. No Church in Christendom since the days of the Apostles has enjoyed those gifts and blessings promised by Christ for the edification of the Saints, neither has there been any governed by the same laws. The law of the Church of God is unity, but all the churches during the last fifteen centuries have split into innumerable sects and parties, none of which either profess to have or to allow

continued revelation from God, without which there never can exist a true Church.

It was before stated that man-made ministers lead to religious merchandize; "And with feigned words shall they through covetousness make merchandize of you," and how truly is this verified by casting our eyes over the various states of Christendom, when we find no less than one million of ministers kept at the enormous expense of several millions of money yearly. Would St. Peter have refused to perform any ordinance of the Gospel except upon receipt of tens of thousands annually? If you ask any minister of the present day if Simon Magus did not sin in offering money to the Apostles in order to induce them to attend to a religious ordination or ceremony in his behalf, they readily admit that he did, while they are themselves guilty of the very sin which the Apostles scorned to be contaminated with. This religion of human invention bears a strict resemblance to all other man-invented schemes. A man having three sons, picks out for them trades by which they will be most profited. For the first he chooses that of a merchant, for the second that of a lawyer, and for the third that of a parson. He stocks the merchant's shop with goods, the lawyer's head with law, and the parson's with theology, and all turn out in the world to make the best of their different traffics. It, like other trades, produces competition, each one professing to have the advantage of a better stock than the rest.

In conclusion we may say that neither legislatures nor congregations have authority or power to call a minister to speak in the name of the Lord. In either case this supposition is absurd and anti-Scriptural. Even in the past ages, when there was no revelation, and men were in the dark, they would have been better without false teachers, because it has been invariably the case that those pretending instructors have been the first to oppose any truth that has sprung forth. Whenever the true Gospel is preached it produces some effects—effects that are highly dangerous to the crafts of unauthorized teachers; therefore it is their business to oppose and keep down anything which,

although it would benefit the people, would tend to their own injury. It now requires all their efforts to hold together the broken fragments of their falsely-based authority. The world at large is on the move, not knowing the cause. The people are beginning to get dissatisfied with their different forms of religion, and to look for something else of which they cannot form an idea. The reason is, the time is come that these systems of false teaching shall be put down and the Church of God flourish in its stead. O ye deceivers and false teachers of Christendom! What have you done? Ye have deceived the nations and made merchandise of the souls of the people. Ye have closed the doors of heaven not only upon yourselves, but also upon the nations of the earth. Ye have rejected the revelations of the Almighty, and thus cut off all communication

with the heavenly worlds. Ye have made void the privileges and rights ordained of God for the comforting, teaching and perfecting of the Saints. Ye have changed the ordinance and broken the Everlasting Covenant, and thereby have brought the anger of God upon the nations of the earth. Let me entreat you then to repent ere it be too late, to forsake your erroneous systems, to cease teaching false doctrines, to listen to the message which the Son of God has again sent to you and to all the inhabitants of the earth, to humble yourselves as little children in obedience to his commands, that you may receive of his Spirit and go forth clothed with power and authority from on high to preach the Gospel, administer in its ordinances and assist in establishing his kingdom upon the earth which will assuredly be built up in these latter days.

THE NECESSITY OF GATHERING.

BY ELDER G. E. GROVE.

"Cannot we be saved by remaining in this country just as well as by going to America?" is a question often asked, at the same time followed by a quotation from the 10th chap. of the Acts of the Apostles, "Then Peter opened his mouth and said, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." This, like most other texts of Scripture used against the Latter-day Saints' doctrine and practice of gathering, is in favor rather than otherwise. It was an argument used by the Apostle Peter to disabuse the minds of some of the Saints in that day, who supposed no one could obtain favor with God only such as belonged to the house of Israel; but God made known to Peter that not only the Jews, but the Gentiles, if they feared him and worked righteousness, were accepted with him, as was the case with Cornelius, who, with his household, though Gentiles, received the Holy Ghost. Jesus hath declared that only such as do the will of his Father are safe. Then comes

the inquiry, Is it fearing God and working righteousness to gather out of the nations of the earth to America? which we answer thus: All those who in humility obey the following laws of the Gospel, viz.—faith in the Lord Jesus Christ, repentance of all actual sins, baptism by immersion in water for the remission of them, and the laying on of hands for the gift of the Holy Ghost by those holding authority from Heaven, will receive an evidence that they are accepted with God, and inasmuch as they are led by his Spirit they will understand that it is his will they should gather to America.

So soon as it becomes known that a person is a Latter-day Saint, persecution immediately follows, and it is no uncommon thing for such to lose their employment and be turned out from their homes, and this proves the saying of the Savior true, that a man's foes are they of his own household. One thing is quite certain, if they had a good name previously they will lose it and be like the Saints of old, considered the "offscouring of all things," and the

more righteous they live, the more bitter will be the opposition and hatred, until they will cry day and night unto God to enable them to flee away that they may mingle with spirits more congenial, even those whose faith, hopes and aims are centred in the kingdom of God, of which they feel themselves a part, and to the establishment of which all their energies are devoted.

There are other reasons why the Latter-day Saints should gather together on one part of the earth. God has commanded it, and we know it. How? By doing his will we know that the Gospel as taught by Joseph Smith, including the doctrine of gathering, is true. God declared by his Prophets of old, especially Daniel, that he would set up his kingdom on this earth, and in these last days he revealed to his servant Joseph Smith, that the American continent was the place to commence it, and that the honest-hearted from among all nations should be gathered to that land and rally round the Gospel standard which he was commanded to rear, and thus should be commenced and established that kingdom which is ultimately to bear sway over the whole earth; for the kingdoms of this world are to become the kingdoms of our God and of his Christ. Ever since the Savior was on earth, wherever the New Testament has been received as a Divine record, this prayer has been offered from childhood till death—"Thy kingdom come, thy will be done on earth as it is done in heaven;" and now it has come, this generation are fighting against it just as the Jews did against the Messiah, although they had long been, and still were, talking about and praying for his appearance.

Again, prophecy could not be fulfilled unless God gathered his people, for he has declared that they should be by the mouths of all his holy Prophets in all ages. Jesus himself also says that his people shall come from the north, from the south, from the east and from the west, and sit down in his kingdom. Moreover, the nations that will not serve God are to be destroyed; and it being inconsistent with the justice and mercy of the Lord, as well as contrary to his plan to destroy

the righteous with the wicked, he purposes to save them by gathering them out from among the wicked. We are also told that, as it was in the days of Noah, so shall it be at the coming of the Son of Man." We read that "Noah feared God and worked righteousness," and the Lord delivered him by teaching him to build an ark into which he was commanded to gather, with all who would receive his testimony. If he had not gathered into the ark he could not have been considered righteous because he would not have been obeying the commandments of God, neither would he have been saved. So with this generation; though many of them may have been very zealous and sincere and prayerful before, yet if they refuse to believe and obey this last message which God has sent them by the mouth of his servant Joseph, they must perish because they reject the only means of salvation.

No doctrine is more prominently taught in the Bible than that of gathering. When our Heavenly Father had any great and special blessing to bestow on his faithful children he gathered them away from the rest of mankind—as was the case with Abraham, Lot, Moses, Elijah, and a host of other Prophets and Saints we read of both in the Bible and Book of Mormon. Jesus, although he was "God with us," used to retire to the wilderness, mountains, and garden, to receive ordinations and endowments. Upon one occasion he took Peter, James, and John with him to the mountain, where they received from the hands of Moses and Elias the ordination of the Holy Ghost and fire, and so glorious was the place and blessing, that Peter wished to remain there and build Tabernacles, that they might enjoy an uninterrupted communication with Heavenly powers. Amongst the last commands Jesus gave his disciples before his ascension was, to gather to Jerusalem and tarry there till they were endowed with power from on high. John, in order to converse with angels and be shewn things that would transpire down to the end of time, was taken to the Isle of Patmos, and amongst the many things he there saw and revealed was a multitude no man could number gathered out of every kindred, tongue, and people.

But more particularly to answer the question, we read in the 14th chap. of Revelations, that after the angel bringeth the Gospel from heaven to earth, another angel cries, with a loud voice, to the people of God to come out of the midst of Babylon; we are also told that all who die in the Lord are to be blessed, and rest from their labors, and their good works are to follow them—that is, such as obey the laws of the everlasting Gospel thus brought, and live by every word that proceeds out of the mouth of God, but die before they *could* gather, would be blessed; but those who neglect to comply with the command, "Come out of her my people," or those who start but look back again, like Lot's wife, suffer destruction with the wicked.

Here, then, we humbly testify that the angel John saw "flying through the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth," has appeared to Joseph Smith and restored the Gospel

of the Kingdom, which is to be preached to all nations for a witness, and then shall the end come; and thus, while it is being preached in our midst, we may obey some of its laws, receive the Spirit of God, enjoy many blessings, and do much good while waiting for our deliverance; but if we neglect to use the means we have, or may have given us, by our Heavenly Father to effect our escape, we neglect our salvation, incur his displeasure, and will stand condemned in the last day. Latter-day Saints cannot plead ignorance, for when we were baptised we covenanted to keep the commands of God, and this is one. The rest of mankind will be without excuse also, for the Gospel of the Kingdom is being preached in many nations and will be preached in all, with the warning voice, "Come out of her my people, that ye partake not of her sins, and that ye receive not of her plagues." "How then shall we escape if we neglect so great salvation."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 376.)

In a few days after my return home, I sold my farm and commenced in good earnest to get ready to take my family to Jackson Co., Missouri. In September, I left for that place, and reached Pittsburg on the 27th October, where I stopped with my brother Lorenzo, and preached till July, 1833.

At this time my father had arrived, and we all started in our family boat for Jackson Co., or Zion, on the 4th. The water being so low, we made but little progress, and felt on arriving at East Liverpool quite willing to stop for a season. Here we commenced preaching, and soon raised up a large branch, and felt quite at home.

About the 20th of November, we learned that the Saints were all driven from Jackson Co., Missouri, by mob violence, their houses burned, and their printing office destroyed. This intelligence gave us much sorrow. Soon after this I went to Kirtland to see brother Joseph, the Prophet; as soon as I got there, he told me he wanted I should

move there and assist in printing a paper. I gladly embraced the opportunity, and soon found myself and family in Kirtland. I labored in the office till the July following, in which time I buried my wife and one child.

I then took a mission to the State of New York with Oliver Granger, baptized quite a number, and returned to Kirtland in the fall.

In the spring of 1835, I took a mission to the south; spent a few weeks in Virginia, and returned home on account of ill health. I stayed at home a short time, and then left for the Eastern States on a mission with my brothers Joseph and Brigham; the latter was on his way to Canada, with others of the Twelve Apostles. We separated at Niagara Falls; I went east as far as Connecticut River, preaching and baptizing; and returned to Kirtland late in the fall.

After a few days' rest, I was called upon to take a mission to the State of Michigan, to preach and collect money

for the relief of the building committee in Kirtland. I immediately left for that place, filled my mission, and returned home, stayed one week, and returned to Michigan; on my way up the lake I was taken sick, and when we arrived in Detroit, I was unable to walk to the hotel. The next day, I was taken in a carriage to the town of Auburn, a distance of twenty miles, where I lay sick sixty days before I was able to get off my bed. I shall never forget the kindness of brother and sister Lathrop, with whom I stayed.

As soon as I was able to sit in a carriage, I was taken to Detroit, and put on board a steamer bound for Buffalo. I took my room and went to bed; my fever had returned by reason of a cold I had taken by riding in the rain and snow in an open carriage, without even an overcoat to keep me warm; and I lay there perfectly insensible till the vessel reached Cleveland. I was told by a passenger that we had been three days on the way, the vessel having been detained at Toledo. I hired my passage to Kirtland, where I soon arrived (the distance being 22 miles), and found my family well and the Saints rejoicing.

Brother Joseph Smith came to see me, and blessed me, and told me that I should live to see the redemption of Zion. I still grew worse, until at last Doctors Cowdery and Williams said there was no possibility of my recovery; but God had heard his Prophet declare otherwise, and sent Doctors Levi and Willard Richards to my relief. I was soon able to sit up, and in June started with my family for Caldwell Co., Mo., where I arrived in the month of August, 1837.

I paid for eighty acres of land in Caldwell Co., took my deeds, and then moved to Clinton Co., and bought two claims, one of Culp, and one of Elisha Cameron, containing four hundred and forty acres, two cabins, and thirty acres' improvement. Here I stayed with my family, and improved my farm until the fall of 1838. About ten o'clock in the morning of the 28th of October, in this year, I was driven from my house by an armed mob of eleven men, who would not allow me to take a garment for myself or family.

We left every thing we possessed,

and fled into the woods, where we stayed until night, and then started on foot for Diahman, a distance of 25 miles.

When we got to the open prairie, we fell in with other brethren who had been driven like ourselves. One man had got my horse and put it in his team; I asked him to let my wife and youngest child ride, which he did the most of the way to Diahman.

On our arrival there, we found the people in great alarm, looking for Gillum and his mob force every hour; we were all under arms until eleven o'clock that night. At twelve there was an alarm; the brethren at Far West had sent an express, saying that General Clark had camped on Goose Creek with thirty-five hundred men, and demanded a surrender of all our arms the next morning at eight o'clock, or he would burn the town, and put the people to the sword.

Seventy-five volunteers were called for, I stepped forward and told them I was ready; the number was soon made up, and away we went. In three hours we were in sight of Far West and our enemies, a distance of 25 miles; we rode into town, and went to see brother Joseph the Prophet; he seemed calm, and greeted us with great kindness.

We spent the day under arms; about four o'clock we heard the tramp of the enemy, we formed in line of battle; the enemy advanced within a hundred yards, and halted. I stood between my brother Brigham and Dr. Levi Richards, in the centre of Main Street; there we beheld our Leloved Prophet and his brethren, Lyman Wight, Sydney Rigdon, and others, give themselves up to the enemy to save the people.

When the enemy withdrew, we returned to our friends and families, not to rejoice, not to rest, but as sheep without a shepherd to be scattered and driven, and mourn for our Prophet and Seer.

I then took twenty-four of the brethren, among whom were Charles O. Rich, John P. Greene, Benjamin L. Clapp, Hosea Stout, Lorenzo D. Young, Samuel H. Smith, and Isaac Higbee, and travelled through the wilderness to the Black Hawk Settlement, on the Desmoines river, in the Territory of Iowa, where we parted,

I took my son Brigham H., and went to Morgan Co., Ill., where I lived one year.

In 1840, I went to Nauvoo. In the fall of 1842, after spending the summer collecting means to build the Temple and Nauvoo House, with Lyman Wight, I was ordained to the high priesthood under the hands of my brother Brigham and Bishop George Miller, and sent in company with Franklin D. Richards to Cincinnati, to preside over the southern district of Ohio.

I was called home in June following.

(To be continued.)

and sent on a mission to the Eastern States; and from this time to the death of our Prophet, I was travelling and preaching the most of the time in Ohio and New York.

Shortly previous to the death of Joseph, I returned from the east to Nauvoo, leaving my family in Kirtland. I heard the Prophet deliver his last public speech; and when he was on his trial at Carthage, I went in company with my son to Macedonia, with the intention of meeting him the next day.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 20, 1863.

CLOSE OF THE EMIGRATION SEASON—SUGGESTIONS FOR THE GUIDANCE OF ELDERS AND SAINTS.

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THE last ship of the season conveying Saints on their way to Zion has sailed, and the emigration has closed for the present year. Six vessels laden with our people, in every instance carrying their full complement of passengers, have left these shores for New York. A larger number of Saints have left Europe this season for the home of the people of God in the far-distant valleys of the West than have ever before sailed in any single year; and by no means the least cheering reflection connected with this matter is that there are very few of them who have not sufficient means to take them as far as Florence, Nebraska Territory, where they will be met by the teams sent from home to carry them across the Plains. Within the brief period of five weeks—the first vessel sailing on the 30th of April and the last on the 4th of June—3,650 souls were shipped through this office. So large a number sailing within so short a space of time has necessarily made our labors very arduous; yet they have been exceedingly pleasurable. We have rejoiced to see so many of the meek and humble sons and daughters of Adam receiving that deliverance from Babylon which they had been commanded to seek, and which many of them had been exerting every energy of mind and body for years to obtain. To see the Saints thus triumphing, through their faith and works, over obstacles which would be deemed almost, if not quite, insuperable by any other people, and accomplishing that which they had set their hearts upon, is a cause of heart-felt joy and thanksgiving to every servant of God, and must also be a cause of great encouragement to them to persevere in their labors.

That the blessing of the Lord has rested down upon his people in all their efforts this season to keep his commandments to gather themselves together is,

us, very evident. Especially has this been apparent to us in the securing of suitable ships to carry the people across the ocean. The emigration to the States has been heavier this spring than it has been for ten years previous. Owing to various causes ships suitable to carry emigrants have been unusually scarce—so much so, indeed, that passenger agents have, in some instances, been under the necessity of refunding the money sent to them by persons wishing to secure passages, in consequence of their inability to procure ships; yet good vessels have been secured for the Saints, and they have obtained their passage at a much lower rate than has been asked of emigrants by other brokers during the most of the time that we were booking them. The character which our people have established among captains and ship-owners for good order and peaceableness in their voyages across the ocean, and the admirable discipline which is always maintained in our companies, relieving, as it does, the ship's officers from responsibility respecting the serving out of provisions and the enforcement of cleanliness among the passengers, is of great advantage to the President of the Mission in the chartering of ships. This scarcity of ships has thrown the departure of the latter portion of the emigration a little later in the season than we wish it had been; but we, nevertheless, feel assured that if the people have ordinary success in their journey from London to New York and thence to Florence, they will reach the latter place sufficiently early to answer every purpose, which we pray may be the case.

Now that the emigration business for this year is finished, we desire to see the Elders and Saints commence immediately to prepare for next year and its claims and duties. The Elders and officers and Saints of every Branch, Conference, District and Mission should exert all their energies to fill up the vacancies created through this year's emigration, by the conversion and baptism of the honest-in-heart. There are excellent opportunities presenting themselves on every hand to the faithful laborer in the cause of our God to bring souls to a knowledge of the truth. There is an interest being felt in many places which should be taken advantage of. The emigration of so many this season is a powerful testimony to their neighbors, friends and relatives which will not be unfelt or without its proper fruit. It is the most powerful sermon and testimony they could preach or bear, and it will have an effect for good or evil upon those who have witnessed it, preceded, as it has been in most instances, by the oral testimony, which the latter alone would fail in producing. Let every Saint take the interest he or she should in this matter, and the number baptized this next twelve months will far exceed the number emigrated. The loss of those who have emigrated will doubtless be seriously felt in every field. Those who emigrate are generally among the most prompt in the various Branches in paying Tithing, contributing to the Mission Fund, in taking the *STAR* and *JOURNAL* and in attending to all the duties which devolve upon Saints. The energy and faith they display in these matters are likewise displayed in their efforts to emigrate; and it is a fact, patent to all the Elders, that such Saints are wonderfully blessed in getting away. The Elders should not be backward in drawing a moral from this for the Saints who are left behind and in directing their attention to the examples of their brethren and sisters who, through faithfulness to their duties, have been able to emancipate themselves. The subscriptions to the *STAR* and *JOURNAL* should be kept up. There should be new subscribers found to take the places of those who have gone; and if the Elders and the book agents and Saints exert themselves in this direction in a proper manner, instead of a falling-off in the subscriptions to these

periodicals, they will witness an increase. That which is true respecting the STAR and JOURNAL is also true with regard to the Individual Emigration Fund, the Tithing and the Mission Fund.

Let the Elders seek for wisdom, and when they visit the Saints inquire into their circumstances, and endeavor to give them such counsel as will be of benefit to them in arranging their affairs to emigrate another season. Your superior experience will enable you to point out a way to many which, if they should adopt it, will enable them to accumulate the means necessary to get away next year, should the way be open. There are ten or eleven months yet remaining to operate in, and much can be done, under the blessing of the Lord, in that time. Let the Saints use every honorable means in their power to obtain sufficient to take them away. Do not waste a penny, and teach your children to be saving. Exercise faith withal, constantly imploring the blessing of the Almighty upon all that you possess, and upon every effort that you make, and the result will be that many of you, who now see no prospect of being able to emigrate when the way next opens, will have all that you need, and you will be able to go to Zion with songs of everlasting joy to your Father and God for his kindness and mercy to you!

DEPARTURES.—On Monday, the 1st instant, Elders Chauncey W. West and Brigham Young, jun., took their departure, according to previous arrangement, for the Continent. It is their intention to visit France, Italy, Switzerland, Germany and Denmark, and, as far as possible, hold meetings with the Saints scattered throughout those countries. We trust that the trip will be attended with beneficial results to themselves and the Saints whom they may visit, and that they will be prospered and preserved both going and returning. Of late, Elder West's health has been very poor, this climate evidently disagreeing with him. The change of air will doubtless be of benefit to him, and we hope to see him return with his health fully reinstated.

THE LAST SHIPS OF THE SEASON.

CYNOSURE.—The packet-ship *Cynosure*, 1,350 tons register, Captain Williams, left this port, for New York, on Saturday, the 30th of May, with 775 souls of the Saints on board. The company was organized by President Cannon, who, together with Elders C. W. West, J. M. Kay, J. L. Smith, Jesse N. Smith, B. Young, jun., and others, visited the vessel as she lay in the river. Elder David M. Stuart was appointed President, with Elders John S. Gleason and Willard G. Smith for his counsellors. The following are returning to the home of the Saints in Zion:—Elder D. M. Stuart, who arrived here in the summer of 1860 and has since been laboring in the Scottish District, over which he presided; Elder John S. Gleason, who reached this land a little later in the same year and was President of the Newcastle-on-Tyne District; Elder Willard G. Smith, who landed at this port about the same time and has been presiding over the Cheltenham Conference; and Elder Edward Clift, who arrived at the same time as Elder Smith and has been laboring as President of the Warwickshire Conference. The following, who were released from their ministerial labors to gather to Zion, were also included in this company:—Elder Robert Sands, late President of the Glasgow

Conference; Elder William Hopwood, late President of Staffordshire Conference; Elder John Gibbs, late President of Pembrokeshire Conference; Elder William H. Pitts, late President of the Land's-End Conference; Elder Alexander Letham, who had been a Travelling Elder in the Edinburgh Conference; Elder R. E. Morwick, recently Travelling Elder in the Liverpool Conference, and Elder W. H. Perkes, from this office.

AMAZON.—The splendid packet ship *Amazon*, Captain H. K. Hovey, also sailed from London on the 4th instant, with a company of 895 souls of the Saints on board, under the Presidency of Elder William Bramall; Elders Edward L. Sloan and Richard Palmer being associated with him as his counsellors. The company passed the Government Emigration Officers on the 3rd, who eulogized their order, harmony and general appearance, after which President Cannon, who was accompanied by several Elders from various parts of the Mission, held a meeting, organized the company and gave appropriate instructions. The interest manifested by strangers and the officials whose duty called them to be contiguous to the ship, evinced how much excitement the novelty of a ship-load of Saints, leaving London, produced. During the meeting which accompanied the organization, the officers of the ship, the cabin passengers and the visitors on board listened with marked attention; while the unanimity of feeling manifested by the Saints, and the deep interest with which they listened to the instructions given and took part in the proceedings on the occasion, evidently made a deep impression on them, displaying, as it did, something so different from all their conceptions of us as a people. A brass band, from South Wales, the performers being members of the Church on their way to Zion on the *Amazon*, discoursed sweet music on the poop-deck before and after the meeting, while the sun shone down upon the crowded deck as if the heavens and the earth were combining together to bestow their blessings upon the last company of the season. The presidency having been appointed and Elder William M'Lachlan nominated as Clerk, Elder Kay closed the meeting with prayer, President Cannon having pronounced a blessing upon the ship, her officers and crew and the Saints on board.

There was considerable excitement manifested by the people on shore as this vessel left the dock and moved down the river, the people on the wharves cheering, and, on the banks of the river and on the vessels anchored in the stream waving their handkerchiefs and hats and giving vent to other demonstrations in response to the singing of the people and the music of the band.

It is worthy of note that the departure of the *Amazon* from London, laden with Saints, is another instance of the fulfilment of prophecy. Some years ago, while Elder Eli B. Kelsey was laboring in London, he predicted in a public meeting in that city that ships should yet leave that port filled with Saints emigrating to Zion. It was with no intention of bringing about the fulfilment of that prophecy that we chartered the *Amazon*, for we were entirely ignorant of the utterance of such a prediction until we heard it stated in a meeting of the Saints held on Sunday, the 1st instant, three days before she sailed. Indeed, the chartering of this vessel was not a matter of choice with us but of necessity. We could not obtain a vessel in the port of Liverpool suitable to our purpose—vessels of this description being almost unprecedentedly scarce this spring, and we were, therefore, compelled to go to London. Thus were circumstances overruled to bring to pass the fulfilment of the words of a servant of God!

Of the Elders who sailed on the *Amazon*, four were from the Valley—Elders Bramall, Palmer, Edward T. Edwards and A. W. Van der Woude. The three

first-named left there in the spring of 1860; the latter in the spring of 1861. Elder Bramall, upon his arrival in the Mission, was appointed to travel in the Norwich District, in which field he remained until he was called, in the spring of 1861, to take the presidency of the Southampton District. Elders Palmer and Edwards, since their arrival, have been laboring continuously in Wales, the former as President of the Monmouthshire Conference and the latter as Travelling Elder in the Eastern Glamorganshire and Monmouthshire Conferences. Elder Van der Woude has been laboring in Holland, to which land he, in company with Elder Paul A. Schettler, was appointed, before leaving home, by the First Presidency of the Church. Through his and Elder Schettler's instrumentality the Gospel has been introduced to the people of that land, and the seed has been sown which, we trust, will yet produce an abundant harvest. In the hearts of some it has already taken root, and they have come forward and bowed in obedience to the requirements of the Lord. The native Elders who have gone to Zion for the first time are Elders Edward L. Sloan, Thomas Crawley, John Berrett and Joseph W. Morgan. Elder Sloan has been engaged in the ministry for the past six years, laboring in that period in Ireland and in the Nottingham Conference and as President of the Sheffield and Liverpool Conferences. From the presidency of this last-named Conference he was called to labor in this office as assistant Editor of the *Star*, which position he worthily filled, and to our entire satisfaction. Elder Crawley was called to the ministry upwards of seven years ago, and has labored since that time in the Norwich and Cambridgeshire Conferences and in Ireland, over which Mission he presided. He was released from that field last year for the purpose of emigrating; but, his help being needed, he was appointed to labor in the Bedfordshire Conference, where he has continued up to his present release. Elder Berrett has been in the ministry upwards of five years, laboring in the South and Essex Conferences as Travelling Elder, and for the past year as President of the latter Conference. Elder Morgan has been laboring in the Welsh Mission for upwards of two years, a portion of the time as Travelling Elder, and for the past year as President of the Cardiff Conference.

Did we not know that it is of great benefit to the Elders to go to Zion, we would view the departure of our brethren this season with reluctance. Our associations with them, since we arrived in these lands, have been of the most pleasant description, and our heart has been gladdened by witnessing their faithfulness to their callings and their devotion to the principles of truth. May the blessings of the Lord rest powerfully upon them and the Saints under their watch-care both upon their journey to and their arrival in Zion, that their faith and power may increase without check throughout time and all eternity.

C O R R E S P O N D E N C E .

AMERICA.

New York, May 22, 1863.

President Geo. Q. Cannon.

My Dear Brother.—Finding myself once more in Gotham, and favored with an hour's leisure, it occurs to me that, however late it may be, I may redeem

that promise to write you. I shall offer no excuse for past silence beyond saying that I was aware of your receiving regular correspondence and papers from head quarters, and, therefore, needed nothing from my pen.

In company with brother Wm. S. Godbe and his brother Anthony, I

left Salt Lake City, on the 29th of last month, and made the trip across the plains, resting a night in Denver, another night in St. Joseph, half a day in Chicago, and another half day in Ohio, and arrived here in the evening of the 14th instant—the distance, in round numbers, 2,700 miles. Of course it could be done in a few days less time; but that much is not bad travelling, and will do well enough till the railroad brings the City of the Saints within a week's travel of the Atlantic seaboard. Brother Godbe is here purchasing goods, Anthony leaves in the morning by steamer for England, and I am here on a very temporary visit, which I hope not to extend beyond a couple of weeks more, then southward to Washington, westward afterwards to St. Louis, up to Florence; if the Lord will I shall make home in the mountains by the middle of July.

All is well with Zion and with those who love and honor her. Occasionally, a little breeze springs up, but there is a guiding hand that attends to matters, and a certain mean, contemptible, little clique of wire-working gentry out there who would do anything for notoriety, occasionally find that things are not just as they have been, and not likely soon to return to the days of Missouri and Carthage. The Saints are happy and satisfied to leave their future in the hands of the Lord, and there is very little likelihood of their being seriously disturbed. Looking at our forced relationship with such men as the unpopular Federal officers in Utah, it would, if we cared aught for them, be very humiliating to us; they are of mighty small calibre; men whom no respectable firm would even send out to the world as representative men; but then they have done something in the way of cross-road politics, and to get rid of them, for they must be provided for,—as well in Utah as elsewhere. What Mr. Lincoln will do with them now is a matter of doubt—the preponderance inclines to their removal. In the meantime, they settle in the Salt Lake City, and, in their folly, keep weaving the net that at no distant day will ensnare themselves.

Business is brisk in the city, and with the summer immigration through to California and the Beaver Head mines,

in the new Territory of Idaho, the merchants are likely to increase in wealth. We met a very large immigration, and report states that the present year will be equal to the rush of '49. Of course the passage of the immigrants will do good to those who have surplus provisions. Everything bids fair to rank Salt Lake City with San Francisco and New York—in point of importance to the travelling community. Viewing the progress of events with human eyes, this seems "manifest destiny," but in the interest of that movement with which we are identified, it is extremely uncertain. On this point the Saints are unlike other citizens of the Great Republic. They will, unquestionably, grow and increase, and in a few years be socially independent; but with the special operations of Providence to that end they are commendably quiescent. Many would probably prefer to return to former isolation; but in the march of events to the contrary, they have faith that it is only another phase of experience, which tends all the time to sovereignty.

As a home, Great Salt Lake City has many endearments to all who feel well. For myself, I never thought I could have enjoyed country life, after twenty years existence in the principal cities of the old and new world; but "Our Mountain Home" has charms "which seek through the world we'll ne'er meet with elsewhere." There is no consideration but duty that could possibly induce me to live again with the world. It has been my fortunate experience to associate with brethren "whose hearts are cast in honor's mould," and with such there is respect and disinterested friendship. Thousands of times has my heart been grateful to the Lord as I have quietly walked home at night and thought of the peace of Zion. I have wished many times that Saints who have been weary and ready to faint because of the iniquities of the world, and not unfrequently by the unfaithfulness of their own brethren, could hold on and reach the mountains. There, they will realize that righteousness is triumphant, and that though justice may seem to be delayed, the iniquity of the hypocrite and the oppressor will be made manifest. Let no one, however, suppose that there is

nothing but unalloyed happiness there, or that unchequered peace, contentment and abundance are written on every threshold. It is not so. There must always be some with a contrary experience—but the elements and principles for progressive life are there, and so certain as men and women wash and are clean, so certain as they purify themselves from sin and live in "the narrow path," the result is certain. There is a great deal of practical, mountain philosophy in "he that endures to the end will be saved."

The progress of the work in Europe is watched with interest, and the teachings in the *Star* are read carefully. It is very gratifying to see the work shaping there, and to see the judicious course of many of the Elders. There is no man in the ministry, laboring faithfully for the good of the Saints, and the up-building of the kingdom, but what has the prayers and blessings of the Presidency of the Church, and of all the Saints. Men occupying such prominent positions as you now do, must necessarily be the objects of special solicitude; but no Elder, Priest, Teacher, or Deacon need ever question if he has the faith of the Rulers of Zion. They are held in remembrance, and every day's unseen toil and labor, though passed unnoticed, is accumulating experience more precious than gold.

Before I left, I heard of nothing unpleasant of the families of the Elders now on missions. I believe general good health prevails. In our mountain life, it is somewhat difficult to keep track of everybody; but I set it down as a rule that "no news is good news." Being ignorant of anything prominently interesting, I therefore conclude that they are all as they should be. The wives of the Elders are very devoted in their calls at the post-office—a very clear indication of interest in their "dear absent ones." Of course letters are always "long in coming," and "not often enough."

President Young, President Kimball, a few of the Twelve, the brethren in the President's office, and a goodly number of good men and women left on a visit to "Dixie," about a week before I left the mountains; President Wells stopped behind to give direction to general business. The five hundred

emigration teams were crowding into the city the day before I left—one company, I believe, had already got on to the road; they are all expected at the frontiers by the 1st of July. General Eldredge, with brothers W. C. Staines and John W. Young, are here at emigration business, and everything is shaping well in their hands.

Brother George, please excuse this long letter, for I could not possibly find time to write you a short one. The great city of New York is still, and the gas by which I write has been turned to its midnight pitch, and my eyes are heavy. I shake myself to a close, and say God bless you, brother George. You have the faith and prayers of President Young and his counsellors, and your brethren, in and out of the Twelve, who watch the interests of Zion. Remember me kindly to all the Elders—a host of whose names are familiar. With warmest regards, I remain, yours faithfully,

T. B. H. STENHOUSE.

ON SHIP BOARD

Cynosure, 30 miles from Liverpool,
May 31, 1863, 8.30 a.m.

President George Q. Cannon.

Dear Brother,—As the tug will soon leave us, before its doing so I hasten to send you a few lines to inform you of our well-doing. We left the Mersey this morning about five o'clock, in charge of a pilot, who left us about 7.30. We now have a light, fair breeze, and the captain says he will not keep the tug over an hour longer.

The people are all feeling fine; a good, contented, quiet spirit prevails in their midst, and the songs of Zion and Israel are reverberating from stem to stern of the ship. Grumblers and discontented ones do not appear to have embarked on this vessel, such is the spirit of unity amongst them. They do not seem to fear sea-sickness, but look forward to it as a natural consequence which they will endeavour to endure with fortitude and forbearance one to another. Your remarks and instructions to them at the organization on Friday last seem to have sunk deep into their hearts, and they are already practising the same. Yesterday, after you left us, was spent in counselling

and instructing them relative to little matters which they found themselves at a loss to proceed in, and in the evening we went round the ship and organized the people into six wards, the first to be presided over by Elder Wm. H. Pitts, the second by Elder James Watson, the third by Elder Edward Cliff, the fourth, or bachelors' hall, by Elder Lewis Bowen, the fifth by Elder Wm. Hopwood, the sixth by Elder John Gibbs, with from two to four teachers in each ward, and have desired them to see that prayers are held in each ward at eight a.m. and eight p.m. each day, that cleanliness and good order predominate, and that no iniquity of any nature exists in their several wards.

The above-named brethren are one with the Presidency of this vessel, and I know will do their utmost for the salvation of the people, and I believe in selecting them we have selected those whom the Lord wants and desires to take charge. We will just mention that brother Robert Patrick is captain of the guard, and is the right man in the right place. The captain and other officers have as yet done all they could for the convenience and well-doing of the Saints on board, and I am sure will still do so. I think, brother Cannon, with the blessing of the Lord, and his Spirit imparted to us that we may have wisdom to direct everything in a right manner and faith to control the elements in our favor, that we shall have a safe and pleasant passage over the trackless ocean, and I trust that we may be able to reach New York without iniquity being found in our midst, that thereby we may have greater claims on the blessings of the Almighty.

Your brethren in the Gospel,

DAVID M. STUART, President.
W. H. PERKES, Clerk.

Amazon, off Isle of Wight,
June 8, 1863.

President George Q. Cannon.

Dear Brother,—I hasten to pen you a line as I know you must be very anxious to hear of the whereabouts of the ship *Amazon*, and how we have got along. After you returned with the tug on the afternoon of the 4th, we had to contend with a head-wind until Sunday morning about seven o'clock,

when the captain put into the harbor and anchored near Portsmouth, as we had been three days contending with head-winds and making no progress, or at least very little. During this time the people were pretty much all sea sick: out of the whole company there were not more than twenty that could render assistance to their neighbors; but I must say those that were able worked faithfully to assist those who could do nothing for themselves. Slop buckets were loudly called for in every quarter.

After anchoring, the people rested and cleared up, and put everything in order again. The rest they enjoyed very much; it afforded them a good opportunity to get ready to emigrate. Their appetites are now most voracious—nothing comes amiss. Good health prevails generally in the company, and all appear lively and feel fine. No person wishes to return home to remain, but are perfectly willing to try it again so soon as the wind changes, and that we hope and pray will not be long. The wind is dead ahead, and is blowing a gale; we have still good faith that we shall arrive in good season at our distant port. All are satisfied with the provisions, and speak in high terms of the same. The captain and officers, so far, speak very highly of our company. The captain, hitherto, has proved himself to be a gentleman in every sense of the word, has been very kind, and has given me all I have asked of him for the comfort of the people—he is very kind indeed to all. He did not forget to drill the sailors, and give them their orders relative to insulting, or in any way interfering with the passengers; if they did, he told them what they might expect, which was something not very pleasant.

We deal out our own water daily and have a good supply. We organized the ship's company into fifteen wards, under the supervision of the following officers: John Wells, president of 1st ward; 2nd ward, James Poulton; 3rd ditto, Joseph Wilson; 4th ditto, L. A. Cox; 5th ditto, J. Kimber; 6th ditto, S. Liddiard; 7th ditto, S. Evans; 8th ditto, D. Williams; 9th ditto, A. Sutherland; 10th ditto, W. Fowler; 11th ditto, A. W. Van der Woude; 12th ditto, J. W. Morgan; 13th ditto, J. Berrett; 15th